B W Keith
1417 E 60, St

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

Vol. 29., No. 17. ALMONT, MICH., SEPTEMBER 1, 1911. $1.00 a year

REPORT OF THE GENERAL MEETING.

THE annual convention of the Larger Hope people was held in Battle Creek, Mich., beginning Friday, August 4, 1911, at 10:30 a. m., and continuing three days. There were three meetings each day, besides the business sessions of the Larger Hope Association. The weather was dry and warm. and the meetings, though not large, were interesting throughout.

The places represented were Albion, Almont, Battle Creek, Buchanan, Custer, Jackson, and Yale, all of Michigan, Chicago, Ill., Euclid, Oberlin and Toledo, all of Ohio, and San Diego, Cal. Oral greetings were received from several, and greetings by letter were received from Bro. List, San Francisco, Cal., Bro. and Sister Pelton, Comstock Park, Bro. Anthony, Portland, Ore., Sister Busby, Brooklyn, N. Y., Sister Doolittle, Elyria, O., Bro. Hull, Sandusky, Bro. Brum, Nashville, Sister Mercer, London, Canada, Bro. Veysey, Toledo, O., Sister Woodruff, Chicago, Ill., Bro. Landon, Russell, Kans., Bro. Keith, Chicago, Ill. If any are omitted, it is not intentional.

The preachers present, and who took more or less active part in the services, were Sister Stray, and Bros. Gilbert, Guerrier, Clapp, Palmer and Paton. Quite a number besides the preachers took an active part in the meetings. Sister Rough led in the singing and Sister Lida Balcomb presided at the organ.

The Convention was called to order on Friday at 10:30, a. m. by J. H. Paton, President of the Association. Hymn 43 in "International Praise," "Sing the Love of Jesus," was sung. Bro. Paton read Titus ii. 11 to iii. 8, and Bro. Mead led in prayer. Then Sister Rough was chosen chairman, and G. W. Paton secretary, of the General Convention.

Then followed a "Consecration Service," which, on account of the absence of Bro. Veysey, who was on the program, was led by Bro. Paton. After the singing of No. 4, "My Father planned it all," he made a few remarks on the passage of Scripture he had read. His chief thought was that God's all-inclusive grace is the best motive for consecration to His service. We are his; let us own it and act accordingly.

Sister Rough made a few remarks about God's all-abounding grace and his care for us all at all times; and referred to her experience on account of the long sickness and the death of her sister, Mrs. Mead. She was thankful that we have such a loving, all-seeing and almighty Father. Sister Stray led in a short prayer. Bro. Mead spoke of the danger of the neglect of duty and opportunities. Bro. Kluss said he was glad he could be at this meeting; that he was trying every day to live according to the Lord's way; and that he hoped to be faithful to the end.

We sang No. 181: "Nearer my God to

thee." Sister Moist spoke a few words expressing her joy at being with us. Bro. Clapp spoke of the importance of being consecrated to the Lord; and suggested that perhaps very few think what it means.

We sang No. 128: "Will there be any stars in my crown?" Bro. Gawley said he had not been as faithful as he should have been. He spoke of the importance of self-examination. He wanted to crucify the flesh, and be ready for the Master's use. He told of a remarkable answer to prayer when he was out on the ocean. He spoke of the early impressions made at his mother's knee; they had never left him through all his many years.

Sister Kimler said she had many things for which to thank the Lord—many comforts and many afflictions—and she had learned to thank God for both.

Bro. Guerrier said he was fighting the same old battles he had fought for twenty years. He had had success during the year. He had more determination than ever to continue the work; and he was glad to believe that in the final outcome the Lord would have things as he wants them.

Sister Rough said she was glad so many had taken part, and that all had the same loving Father.

Bro. Clapp said he thought it was an easy thing to follow Jesus—just give up self to God. We adjourned at 11:30 singing No. 231: "What a Friend we have in Jesus," and Sister Rough offered a short prayer.

We met again at 2:30 p. m. We sang No. 19: "Forever his own." Sister Stray took charge of this service. She read John xvii. and Bro. Palmer led in prayer. We sang No. 77: "I need thee every hour." All were invited to take part in a "Platform Meeting," the topic being "The Eternal Life." Sister Stray led in a fifteen minutes' talk, using John xvii. 2, 3, as her text Then we sang No. 12: "The way of the cross leads home." Bro. Paton followed in the use of the same text and Rom. viii. 7—showing the contrast between death and life as defined by Jesus and Paul.

Bro. Mead followed with a short talk on the question: "What is eternal life?"

Bro. Gawley referred to the rich young man who came to Jesus, and went away sorrowing; and of the fact that the Lord's people are temples of the Holy Spirit—the loving and self-sacrificing Spirit of Christ.

Bro. Manby spoke of a talk he had heard at the "Chatauqua," by Prof. Goodrich, of Albion College, and emphasized the importance of doing for others. He quoted John iii. 16, 17, referring especially to the latter: "For God sent not his Son into the world, to condemn the world, but that the world through him might be saved."

Here followed a free talk on practical lines, which is not easy to report. Several referred to the very physical phase of their work, which prevented them from doing much of anything else, but they felt that they had an opportunity to show a good example and speak a word for the Master. It was a real experience meeting. In the midst of it we sang No. 78: "How beautiful Jesus' love," and at the close we sang No. 178: "Blest be the tie that binds," and Sister Stray led in a brief prayer.

The evening service began at 7:30. We sang No. 54: "My Saviour's footsteps," and No. 102: "I'm saved by grace;" and Bro. Gilbert led in prayer."

At 7:45 the meeting was given over to Bro. Paton. He read Rom. xi. 25 to xii. 1. He then read his Annual Report. —See Document I. After a short prayer, he took Rom. xii. 1 as a text and spoke fifteen minutes, showing some of the special features of Paul's writings; the contrast between the law and the gospel; the election; the deliverance of the whole creation; and especially God's dealing with Israel as a revelation of his mercies, mentioned in the text.

We sang No. 72: "The Man of Galilee." Bro. Mead remarked that there was gospel in Corinthians as well as in Romans. He said he could not see why anyone should object to the larger hope teaching.

Bro. Gawley made a few remarks, about the greatness of Paul—that it was not merely his education, but his capacity and the divine inspiration. But others also were shown great things. He believed even Judas would have his place in the regeneration.

As there was time, Bro. Paton again took the floor, and tried to shew the distinction between the killing sacrifice and the sacrifice of service—the living and loving sacrifice. He referred to the two altars in the ancient tabernacle —the altar of death, and the golden altar—the altar of incense. The first was for the reconciliation of enemies, and the second was for the service of friends. (See Heb. xiii. 15, 16.)

After singing No. 75: "A Helper in the time of need," Bro. Clapp made a few remarks about John xii. 32: "And I, if I be lifted up out of the earth, will draw all unto myself," and shewed that unto the Lord belong the issues from death.—Psalm lxviii. 20.

In closing we sang No. 68, "Teach me," and Bro. Paton pronounced the benediction.

At 8:00 a. m. Saturday, we had a song service for half an hour. We first sang No. 92: "Tell the promises over to me;" then No. 78: "How beautiful Jesus' love." Bro. Gilbert read 2. Pet. i. 4–11, and led in prayer. Then we sang No. 25: "Ever like thee."

(From 8:30 to 11:00 the chief business session of the Association was held. For the report of it see farther on.)

The afternoon session began at 2:30. Nos. 4 and 55 were sung: "My Father planned it all," and "Come in, dear Lord." Bro. Paton read 2. Cor. v. 14–21, and led in prayer. Then we sang No. 48: "The Song Land of the Soul."

Bro. Palmer took the platform and gave a short address from Heb. ii. 1, on the importance of giving heed to the word of God.

After this Sister Rough sang No. 74: "What will it be?"

This was followed by Bro. Kaye reading the first two chapters of Genesis, and giving a talk on evolutionary creation. Bros. Mead, Gawley and Paton made a few remarks.

After this we sang No. 178: "Blest be the tie that binds," and Sister Rough closed by prayer.

The next session began at 7:00 p. m. We sang Nos. 43, 49, 25, and 72: "Sing the love of Jesus," "Beautiful Isle," "Ever like Thee," and "The Man of Galilee."

Bro. Gilbert read a part of Rom. xii. and led in prayer. He then made remarks on 1. Pet. iii. 15, Heb. x. 25, Eph. iv. 18, John xvii. 3, and some other Scriptures.

Bro. Hart spoke of the "Mystery of Iniquity," and quoted many Scriptures bearing on God's purpose and plan.

Bro. Manby read a part of Rom. xiii. and made a few remarks on the use of human governments, and our duty toward them.

At this point Sister Stray recited a poem entitled: "Heroes and Heroes."

(After this the Association was called to order for the purpose of doing the unfinished business.)

After the business was done we sang No. 178: "Blessed be the tie that binds," and Bro. Paton pronounced the benediction.

The Sunday morning session began at 9:00 o'clock. A "Consecration Service" was led by Bro. Paton. After the singing of No. 199: Majestic sweetness sits enthroned," he read Col. ii. 6–17, led in prayer, and suggested the sixth verse as the text for the meeting. Bro. Miller spoke of receiving and walking in Christ as involving a great deal of responsibility. "We are to be as a light set on a hill that cannot be hid." Brother Kluss thanked God for another day. Sister Kimler said she thanked God for what he had done for her during the past year. Sister Rough sang

a Solo—a hymn composed by Ira B. Sankey after he was blind. Bro. Paton read a letter from Bro. Veysey. We sang No. 43: "Sing the love of Jesus."

At 9:30 Sister Stray took charge of the services. Its order was as follows: 1. Singing No. 270: "Praise God from whom all blessings flow." 2. Repeating the Lord's Prayer in concert. 3. Reading Psalm cvii. responsively. 4. Singing No. 227: "All hail the power of Jesus' name." 5. Reading Matt. vii. 6. Singing No. 4: "My Father planned it all." 7. Prayer. 8. Sermon by Sister Stray. Text: Matt. xxviii. 20. Her topic was "The Living Presence." It was a carefully prepared discourse. She opposed "Mysticism," affirmed the simplicity and literalness of the teaching of Jesus, and laid special stress on the abiding Presence of Jesus, (by his Spirit), after he had been away "a little while."

After the sermon Sister Rough sang a solo: "How beautiful the hill."

Then Bro. Gilbert took the platform. He read 1. Cor. ii. and then preached a carefully prepared sermon from the text: "Thanks be to God for his unspeakable gift."—2. Cor. ix. 15. He showed many elements of God's love and purpose, revealed in Christ.

The sermon was followed by singing No. 72: "The Man of Galilee." The calling and ability of Bro. Gilbert having been recognized for years, he was at this time formally and publicly ordained to the gospel ministry by prayer and the laying on of the hands of Bros. Paton and Palmer.

Then we sang No. 133: "I'll live for Him," and Sister Stray pronounced the benediction.

The afternoon session began at 3:45. We sang No. 25: "Ever like Thee." Bro. Paton read 2. Tim. ii. 1–15, and Bro. Palmer led in prayer. Then we sang No. 92: "Tell the promises over to me." And Bro. Paton preached a sermon from the text 2. Tim. ii. 15. He spoke of the great variety in Paul's writings, and of the importance of rightly applying the truth. He spoke of several things that only Paul explains. He shows the great contrast between the law and the gospel, and the universal success of Christ. He tells us of the election of the Church—the body of Christ—called out in this age—and the resulting deliverance of the groaning creation. He deals with the fall and rise of Israel, and shows that "All Israel shall be saved." Others speak of the resurrection, but Paul, in 1. Cor. xv., explains it, giving its universality, its order and its spiritual nature. And he makes the great victory the motive for faithful work for the Lord.

Bro. Mead remarked that by careful reading we find there is but little if any reference to the future life in the Old Testament.

Sigmund Proctor—an eight year old boy—sang a solo: "Little feet be careful where you go;" and Sister Kimler recited a poem: "The Poorhouse Funeral."

Then we sang No. 193: "Jesus, Saviour, pilot me," and Bro. Palmer pronounced the benediction.

The evening service began at 7:30. For half an hour it was led by Sister Rough. We sang No. 102: "I'm saved by grace." She read No. 291 (responsive reading) from the hymnbook, and offered prayer. We sang No. 90: "The King's Business." This was followed by testimonies by Sisters Proctor and Kimler, and Bros. Mead, Gawley and Miller. This part of the service closed by singing No. 78: "How beautiful Jesus' love."

Bro. Palmer then took the platform. He read 1. Cor. xii., offered prayer, and then preached from the text Heb. xi. 6. His subject was Faith and the Promises. He referred to many of the promises, including the promise of healing. He said he could tell of many answers to prayer on this line.

After the sermon Bro. Paton administered the Lord's Supper, making a very few remarks as to its significance. It was a quiet season.

Then Sister Rough sang a solo: "God will take care of you."

Then we sang No. 144: "God be with you till we meet again," and said goodby.—G. W. Paton, Secretary, assisted by C. H. Gilbert and J. H. Paton.

LARGER HOPE ASSOCIATION.

Report of the ninth Annual Convention.

THE Ninth Annual Convention of the Larger Hope Association was held in the Lutheran Church, in Battle Creek, Mich. Aug. 4 to 6, 1911, in connection with the General Convention of the Larger Hope people. Its chief business session was held on Saturday, Aug. 5, from 8:30 to 11:00 a. m. It was called to order by the President, John H. Paton, and, by his request, Wm. H. Palmer led in prayer.

C. A. Hart, and Mrs. Elizabeth Manby, of Battle Creek, Mrs. David Sebastian, of Albion, and Lionel W. Kaye and Shirley T. Kaye, of Custer, were received into the Association.

The Secretary's Report of our last year's meeting was read and approved.

The President's Annual Report, which was read last night, was approved and placed on file. (See Document I.)

The Treasurer's report was read, approved and placed on file. (See Document II.)

It was moved and seconded that the election of officers for the ensuing year be postponed till some later time, at the call of the Chair. Carried.

It was moved and seconded that the Association authorize the printing in pamphlet form of a list of the names and addresses of the members of the Association. Carried.

It was moved and seconded that THE WORLD'S HOPE be recognized as the official organ of the Association, John H. Paton being its Editor and G. W. Paton its Business Manager. Carried.

It was moved and seconded that the Advisory Board be authorized to use discretion in receiving ministers and others into the Association, when there is any question in the matter. Carried.

It was moved and seconded that the President be authorized to appoint Colporteurs, and furnish them literature to sell or give away, as long as there is money in the treasury for that purpose. Carried.

It was moved and seconded that the offer of M. S. Mead and Mrs. J. Rough for the next annual meeting to be held at a farm near Buchanan, Aug. 2 to 4, 1912, be accepted. Carried.

At this time the letters of greeting were read.

In carrying out the resolution of our last annual meeting, the following is the revised list of the

Ministers of the Association.

John H. Paton, Almont.
Henry Veysey, Toledo, O.
Byron H. Pelton, Comstock Park.
Chas. H. Gilbert, Battle Creek.
Chas. I. Clapp, Battle Creek.
C. W. Guerrier, Battle Creek.
J. E. Hull, Sandusky.
Wm. H. Palmer, Yale.
Ermina C. Stray, Euclid, O.
Fred Anthony, Portland, Ore.

The ministers are authorized to act as Evangelists.

It was moved and seconded that we adjourn to the call of the Chair. Carried.

At the call of the Chair the Association came to order at 8:00 p. m. The first thing attended to was the

Election of Officers.

It was moved and seconded that John H. Paton, of Almont, be chosen President. Carried.

It was moved and seconded that Myron Mead, of Buchanan, be chosen Vice-President. Carried.

It was moved and seconded that G. W. Paton, of Almont, be chosen Secretary and Treasurer. Carried.

It was moved and seconded that Henry Veysey, of Toledo, O., R. J. Miller, of Battle Creek, and Wm. H. Palmer, of Yale, be the members of the Advisory Board.

It was moved and seconded that Ermina Stray, Julietta Rough and Chas. H. Gilbert be our Program Committee for the ensuing year. Carried.

It was moved and seconded that Henry Veysey and Chas. H. Gilbert be retained as our General Missionaries for the coming year. Carried.

It was moved and seconded that we allow Ermina Stray Ten Dollars for expenses for the coming year. Carried.

It was moved and seconded that we extend a vote of thanks to the Battle Creek friends for their kind entertainment. Carried.

It was moved and seconded that we adjourn to the call of the Chair. Carried.

According to our later custom, we did not call for public subscriptions to the fund of the Association; but those interested were invited to subscribe privately at the table of the Secretary. The amount now subscribed is $89.50, a good part of which has been paid. The balance is to be paid as soon as convenient during the year. Some have subscribed who could not be at the Convention, and we hope many others will subscribe. For the Association Fund send the money to G. W. Paton. (Money intended for J. H. Paton personally, or for THE WORLD'S HOPE fund, should be sent to J. H. Paton; but all received by him will be applied as requested.)

Some things need to be repeated. Membership in the Larger Hope Association is open to all who desire to cooperate in its work. It is not sectarian, as members of any church, or those who are not in any church, may be members of this Association. No one need leave his church. A simple request admits one, and it is just as easy to get out as to get in.

There is no financial condition of membership. The rich and the poor are welcome. Let those give money who can, but we want the sympathy and prayers of those who cannot give money. The object of the Association is (1) to encourage the gathering together of believers in the Larger Hope; (2) to encourage the study of the Bible; (3) to encourage the recognition of the unity of all believers in Christ; and (4) to co-operate in spreading the full gospel, by preaching and the circulation of literature.

All who believe in the Larger Hope are cordially invited to become members of the Association. The object is not to rule, but to serve, and as far as possible, to be a blessing to others.

For the Association,

JOHN H. PATON, President.
G. W. PATON, Sec. and Treas.
Almont, Mich.

DOCUMENT I.

ANNUAL REPORT OF THE PRESIDENT OF THE LARGER HOPE ASSOCIATION.

To the Members of the Larger Hope Association and all others in this annual convention, Greeting:—

It seems but a little while since our last annual gathering. I am glad to meet you all, and to have the assurance that the spirit of peace, truth and love prevails. May it ever be so. Those who believe in the all-inclusive and all-conquering love of our Heavenly Father, have the best of reasons for loving Him and each other, and all mankind.

There is not very much to report. Some have been added to the Association since our last meeting, and some have passed away. Mrs. Marietta Mead, of Buchanan, who was one of our leading singers in the annual meetings for several years, died on July 11th.

She was always ready to help as she could. We can sympathize with the sorrowing, and yet rejoice in the best hope.

I have not heard from all our ministers. I have no word from Bro. Wm. Smith, and do not know where he is.

Bro. Guerrier, who requested to be dropped from the list last year, was reinstated soon after. He has been preaching some. You have heard him report today.

Bro. Clapp seems to be somewhat improved in health. We are glad he is here and able to speak for himself.

Bro. Veysey has spent some of his time in the west (Colorado). He has uot been able to do as much active service as formerly. I have heard from him occasionally, and he has circulated some literature. He wrote me that he expected to be here, but later, that it was doubtful. We regret his absence.

Sister Stray has been limited in her opportunity by feeble health, but she is still interested in the Association, and has done what she could in her committee work. She wrote me beforehand that she hoped to be at this meeting; and we are glad she is here to speak for herself.

Bro. Gilbert has been doing what he could to hold meetings with the Battle Creek friends, and is doing well. I hope they will all do what they can.

Bro. Pelton is still at Comstock Park. I have been hoping that he might be here; but he has written that he cannot come.

I hear occasionally from Bros. Ora Chase, in Maine, and Bro. Wm. Franklin, in Washington, and they say they love to preach the full gospel. I would like to hear more from them.

My own work of publishing and preaching goes on about as before. My preaching is mostly in my regular appointments, advertised in the HOPE. I do not preach as much as formerly, and it takes more time and effort to prepare matter for the HOPE; but many say it is made plainer than ever. But the truths concerning the end of the age are not popular. It appears that anything that is popular is not true. Yet the larger faith and hope are gaining ground, and we believe the truth will in due time be popular. I have preached in several churches during the year, where it would not have been tolerated years ago. Very few now preach the doctrine of hopelessness, even if they cannot tell why. Philosophically, many believe in the power of divine love and the victory of the right. We proclaim it from the word of the Lord.

Since our last meeting, I have preached once in Elyria, and a few times in Battle Creek, Buchanan and Chicago.

During the last year, I have officiated at twenty-three funerals. About half of these were funerals of people who were believers in the larger hope. Nearly all, or their friends, were somewhat interested in it. Our object on such occasions, is to show our respect for the dead, to sympathize with the mourners, and to honor Christ by proclaiming the blessed gospel, which has no element of hopelessness. "Our God is the God of salvation, and unto him belong the issues from death," and we are assured that all shall come forth.

The publication of the HOPE goes on about as usual. The old readers mostly stay with us till they die, and there are about as many new readers added to the list. I do not find it easy to apply the new postal law rigidly, but some have had to be cut off after long neglect to renew. It would be well if all would apply the rule not to put off till tomorrow what should be done today.

From all sources—subscriptions, the sale of books and tracts, and voluntary contributions—our wants have been supplied, the expenses paid, and the

(*Continued on page 265.*)

THE WORLD'S HOPE.

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER COUNTY, MICHIGAN

Entered at the Almont P. O. as Second Class matter

J. H. PATON, - EDITOR AND PUBLISHER.

Terms of Subscription, Including Postage:

For One Year $1.00
For Six Months..... 50
To Foreign Subscribers..... 1.25
Sample to any address..... Free

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J. H. PATON,
ALMONT, LAPEER CO., MICH.

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OUR TRACTS:—Redemption of the Earth, Christ's Coming and Work, God's Hope for Mankind, The Rich Man and Lazarus, Is Christ Our Substitute? The Second Birth, Bible Progression, The Judgment, Peter and Cornelius, The Good Tidings, Comfort in Hope, and The Easter Gospel, all have 16 pages. Price 20c a dozen or $1.50 a 100.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each.

EDITOR'S APPOINTMENTS

Sept. 3 and 10. Open for special arrangement.

Union Church on Town line, about three miles south-east of Peck, Friday, Sept. 15, at 7:30 p. m.

Peck, Mich., Sept. 16, at 7:30 p. m. and on Sept. 17, at 10:00 a. m.

Yale, Mich., Sept. 17, at 3:00 and 7:30 p.m.

Detroit, Mich., Sept. 24. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

SIX GOOD OFFERS.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one MOSES AND CHRIST, or PERFECT DAY, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of MOSES AND CHRIST, or four of PERFECT DAY, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN in offers 4 and 5.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞Tracts.—Comfort in Hope, 16 pages, 20c a dozen. The Great Reconciliation, 24 pages 30c. a dozen. History of Israel, The Blessed Hope, and God's Triumph, 6c. each. Chicago debate, 5c. each.

WATCH the date after your name to see when your subscription expires.

☞THE BLESSED HOPE is a booklet of 64 pages. Price 6c each, or 65c a dozen.

(*Continued from page 263.*)

HOPE sent to all who have asked for it. We are still encouraged by the assurance that the paper and books are giving food, light and comfort to many.

The report of the Treasurer will speak for itself; but it does not show all that has been done. It only reports what the Association has done. Many not in the Association have ordered literature for circulation on their own account. The Association has encouraged this work, and has thus done good. I am glad that it has been generally realized that it is not a ruling power, but a means of co-operation for all who are interested in its work, even though not members. I think all who have given into its treasury know that the funds have been used according to the direction of the Association, and nothing for personal purposes.

There is room for the increase of missionary effort. Let all watch for opportunities. The gift of a paper, pamphlet or book has often set someone to thinking and searching the word, who has been the means of reaching others. I have naturally felt that the HOPE has a mission peculiar to itself, but we do not condemn those who do not go with us, or that deal with other phases of truth and work. Some would like to have us give more attention to other subjects; but I am doing what I can to hold forth the word of life as I see it—making prominent the full gospel, and the revealed phases of truth concerning the Church, Israel and the World. These things are to be made known; and it seems clear that those whe have the advanced light should let it shine. I think some are led to expect immediate results along certain lines, because they do not give the ages and the prophetic periods due attention.

There is room for greater zeal on our line of work; and it is true in this, as in other lines, that faithful seed-sowing will be rewarded; but he that soweth sparingly shall have a small crop. Can we emphasize the truth too much that "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty?"—Prov. xi. 24. Because our Lord humbled himself, and adapted himself to the needed work for man, he was highly exalted.—See Phil. ii. 5–11. The apostle says: "Let the same mind be in you." And in 2. Cor. viii. he urges "the grace of the Lord Jesus Christ" as a motive for liberal giving.

Those who really believe in the universal love and absolute victory of Our Father, revealed and wrought out in and through the Lord Jesus, can understand why the apostle should make that victory the highest motive for Christian faithfulness: "Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain.—1. Cor. xv. 58.

JOHN H. PATON.

DOCUMENT II.

ANNUAL REPORT OF THE TREASURER OF THE LARGER HOPE ASSOCIATION.—Aug. 8, 1910 to Aug. 3. 1911.

GENERAL FUND

Bal. on hand..... $13.40
Rec'd from all sources..... 141.00
Total..... 154.40

Disbursements

Rent of church at Battle Creek..... 10.00
Programs..... 1.50
Postage and Fgt. during year..... 2.10
Membership cards..... 2.00
Ermina Stray..... 10.00
Literature furnished during the year—
Hope, tracts and books..... 103.20
Total..... 128.80
Bal. on hand..... 25.60

G. W. PATON, Treas.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel in the Lions' Den.—Dan. vi. 10-23. (Lesson for Sept. 24.)

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. xxxiv. 7.

INTRODUCTION.—Cyrus was king of the whole empire of the Medes and Persians. Darius, the Mede, was king of Babylon, under Cyrus. The seventy years of Jerusalem's desolation was near the end. Daniel was probably near a hundred years old, as he was taken to Babylon quite a number of years before the final desolation of Jerusalem. He had been tried many times, and had always been true. But he is now to be tested in a different way—proved to be ready to die for the right.

When Darius came to the throne, he appointed 120 princes, and over these three presidents, of whom Daniel was first. Because of his wisdom, the king thought of setting him over the whole realm. The other princes were jealous of Daniel, and determined, even if by foul means, to get rid of him. Their only hope of making a case against him was about his religion. They knew he was a faithful worshiper of the God of Israel, and on this invented a cruel scheme. They appealed to the vanity of the king. They also lied, saying that *all* the presidents and the princes had agreed to establish the royal statute, that whoever, for a month, should pray to any God or man, except to the king, should be cast into the lions' den. Probably without seeing its purpose, the king signed the decree, thus making it the law of the kingdom.—Dan. vi. 1-9.

I. DANIEL'S FAITHFULNESS.—Ver. 10. In the face of the decree, Daniel knelt just the same, three times a day, with his window open toward Jerusalem, where God's presence had so long been revealed. He prayed and gave thanks—evidently having in mind the hope of Israel's speedy deliverance.

II. DANIEL'S DANGER.—Vs. 11-15. The plotters were watching Daniel. Hearing him pray, they reported the matter to the king, reminding him of the decree. He was thus trapped into confirming the decree, before learning who was the offender. Then they told him, sure that there was no way of escape. The king was greatly displeased with himself (perhaps now realizing the plot), and labored till sunset to find some way to deliver Daniel; but the plotter urged the unalterable law.

III. DANIEL AMONG THE LIONS.—Vs. 16-18. Lions were kept as a part of the king's estate, and were used as a means of capital punishment. Loth as the king was to destroy Daniel, he yielded to the persecutors, and had him cast into the den. He spoke a word either of faith or earnest desire to Daniel. "Thy God, whom thou servest continually, he will [or may he] deliver thee." This was a good testimony to Daniel's faithfulness. A stone was laid on the door of the den, and the king sealed it with his own seal and the seal of his lords, that there might be no way of escape for Daniel. Then the king went to the palace and spent a miserable night. He was grieved about Daniel, and perhaps at his own weakness and folly.

IV. DANIEL'S DELIVERANCE.—Vs. 19-23. Full of grief, and perhaps with a faint hope, the king went early in the morning to the den; and he called to Daniel in a lamentable voice (an expression of mingled fear and hope): "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The answer must have been joyous to both Daniel and the king: "God hath sent his angel, and shut the lions' mouths, that they have not hurt me." This established Daniel's character in God's sight, and his integrity to the king. The king was very glad, and commanded that Daniel be taken out of the den. No manner of harm was found upon him, because he believed in his God.

According to the savage method of that time, the king had the conspiritors and their families cast into the lions' den. He then issued a decree to all subjects that they should worship Daniel's God—the living God, who doeth wonders, and is able to deliver. And Daniel was prospered in the reign of Darius and Cyrus.—Vs. 24-28.

This is one of the object-lessons of Bible history which have inspired men to faithfulness to God in the most trying circumstances. The principle is to do right at all hazard. The Bible gives many examples of the martyr spirit. They were not all delivered from bodily suffering and death, but they were delivered from slavish fear, from their lower self, and developed into nobler character.

Daniel had many qualities worthy of imitation. He was temperate in his habits. He was true to his God. His faith was sublime. His piety was positive. He was a real hero. God can use such men for the good of others. "Dare to be a Daniel."

The Prophet Ezekiel a Watchman.—Ezek. iii. 12-21. (Lesson for Oct. 1.)

GOLDEN TEXT.—"Hear the word of my mouth, and give them warning from me."—Ver. 17.

INTRODUCTION.—Ezekiel means "God is strong." His father's name was Buzi—"the despised one." For the circumstances of the exile, see 2. Kings xxiii. It is thought his father co-operated with Josiah in the work of reform, in which Ezekiel would be interested; if so, he might be discouraged when Josiah was slain. He was taken captive when Nebuchadnezzar conquered Jehoiachin. His call to prophesy is seen in Ezekiel i. to iii. In the first chapter we learn at what time the heavens were opened, so that he saw visions of God. In the second chapter we see that he was commissioned to be a watchman to a rebellious house, and he was to be bold in rebuking them, whether they would hear or forbear.—See also iii. 1-11.

It is said that no critic has questioned the authenticity of the Book of Ezekiel. It is a wonderful book. He uses symbol, allegory and parable freely. He calls himself the "Son of man,"—used nearly a hundred times. The predominant ideas are the omnipotence and holiness of the living God.

I. THE VISION OF EZEKIEL.—Vs. 12-15. This might be called a part of his call to the prophetic work. It must have been a strange experience. The Spirit (perhaps an angel) took him up, and he heard behind him a voice of a great rushing saying: "Blesssd be the glory of

Jehovah from his place." He also heard the noise of the wings of the living creatures (see chap. i.) that touched (kissed) each other. It implies their agreement, and the seeming reluctance of the prophet might well be overcome by the assurance that the unanimous ministrations of the heavenly host, and the dispensations of Providence, would fulfill his predictions.

The Spirit lifted him up and took him away, as though against his will. He speaks of bitterness and heat of spirit; but he could not resist the hand of the Lord, which was strong to impel him. He was no doubt dismayed at the prospect of the calamities which were coming on his people who were not yet in captivity; and it may be that he dreaded the opposition that he must encounter. He was brought to the colony of the captives at Telabib, and was among them seven days, apparently without delivering his message; and he was filled with astonishment at what he saw and heard.

II. EZEKIEL APPOINTED WATCHMAN. Vs. 16–21. At the end of the seven days, the word of the Lord came to him, and, it might be for the encouragement as well as the instruction of the prophet, declared that he had appointed him "a watchman unto the house of Israel." He was therefore to hear the word at the Lord's mouth, and warn the people as from Him.

Here is given the divine estimate and judgment of sin; and the responsibility of the watchman. It is so plain that it does not need explaining. But it should be noted that this work of the watchmen was under the law and its penalties, and therefore only related to this natural and temporal life. When the Lord says to the wicked, "Thou shalt surely die," it is the business of the watchman to warn the wicked from his wicked way, to save his life; if the watchman fail, the wicked man shall die, his ignorance will not save him; but his blood will be required at the watchman's hand. But if the man is warned, and does not heed the warning, he shall die, but the watchman is clear.

Again, if a righteous man (outwardly righteous,) turn from his righteousness, and stumbles in blindness, and is not warned, the same rule holds good. He dies, but the watchman is held responsible.

God warns against sin, and those who have the light are their brothers' keepers, and are held responsible if they fail to give the needed warning.

Does not this teach that the same penalty was due to the unfaithful watchman as to the unwarned sinner, or the warned sinner that does not heed the warning? Will those who apply these legal facts and conditions to the future life and eternal destiny be willing to accept the situation? Does the eternal destiny of the minister or the Christian depend on his faithfulness or unfaithfulness in the matter of giving or sending the gospel to the heathen? Who will claim never to have failed in doing what he might have done?

Is it not true that the death brought to view in this lesson is the natural death administered as a penalty? If so, is it not to be followed by the gospel fact of being made alive in Christ? In the light of the gospel we may know that this lesson does not apply to endless conditions, any more than did the captivity in Babylon. Restoration followed.

JOHN C. SUNDERLIN.

DEAR Bro. Paton:—Having just received last issue of the HOPE, and never having seen any note of the death of our beloved brother, John C. Sunderlin, I opine you have not heard thereof. On April 22nd, we went to Blairstown to minister to him, and found he had died the night before, after a brief (four days') illness of pneumonia. Services were held April 24th, at 8 a. m., and the body was taken to Troy, N. Y., and cremated, according to his long-time desire. "Blessed are the dead who die in the Lord hence-forward."

With much love from us both, yours sincerely, S. I. Hickey.

(Bro. H. was right; I had not heard of Bro. Sunderlin's death until this word came August 16. The last letter I had from him told me of the serious illness of his wife; and I have wondered why I heard no more. This change is very personal to me, as we have been intimate friends for nearly thirty-five years, and we were in close touch with each other in our faith and hope. We always seemed to understand each other. We often talked together, and had considerable correspondence. He was indeed a "Beloved Brother" in the Lord. I shall miss him; but why should we mourn, in view of our blessed hope? May Heaven's blessing be with those who still remain.—EDITOR.)

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, six cents a copy.

GREETINGS.

From Bro. List.

Christian greeting, affectionate friends of our Larger Hope Association. Once again through the kindness of our King, we are together in Christian spirit and love, at our annual prayer and conference meeting. Ardently together in thought, purpose, plan, zeal and vigilance. As watchers with uplifted heads, we know that our *Redemption draweth nigh.*

Blessed promise! The clock of the ages is now striking the hour of its fulfillment. The nearer our Redeemer, the nearer our redemption. Come nearer, Lord Jesus! In ecstacies of delight a loving virgin fair awaits thee.

What a joy it must be to our Saviour to know that after waiting so patiently throughout the long ages past, the blessed time is now at hand for him to take his loving bride and world-wide kingdom and reign victoriously for the exaltation of the world to divine honor, peace and holiness. Praise God! but may we also have praise of him. Gladly we greet each other annually, but O! what will it be to receive the eternal greeting of our dear Saviour?

Beware of that steward who teaches His *delay.* The seven seals of the Scroll are broken. Listen to the sound of the seventh trumpet. Rev. xi. 15.

Let fidelity to our faith continue till we meet in the high and holy city for our coronation eternal.

Through the courtesy of Bro. Gilbert accept my contribution for Association purposes. Fraternally your co-laborer. San Francisco, Cal.

From Bro. Brum.

DEAR BRO. PATON:—My health having failed, I can be of no particular service as a Minister of the Larger Hope Association, so think it best to be dropped from that list. I only wish my wife and I could attend the meeting in Battle Creek, but that is impossible. I trust you may have a most profitable gathering. With kindest regards, Yours in Christ. Nashville, Mich.

From Bro. Hull.

To the Larger Hope Association, Greeting:—Beloved:—Circumstances over which I have no control prevent me being with you at the General Meeting. Please do not think that I am indifferent, for such is not the case, and I fully realize that I shall be the loser in not being present. Since my severe illness last winter, I have been much like a sponge, absorbing, but not giving out much unless pressed. I am trying to live the Christ life—Christ living in me, the hope of glory—that my life may be a living epistle that may be read and known of all men. I am growing more tolerant of what I believe to be the errors of others and more sympathetic—largely the result of a broader hope.

I am enjoying the many good things in the HOPE. I think the questions and answers are doing good. I have often thought of voicing my own opinions, but left it to abler pens. I am doing very little public work, but am ever ready to drop a little seed in ground that I think is prepared to produce results.

I wish to continue my fellowship with you, and pray the living Father will give freely of his Spirit at the meeting.

Please find enclosed a dollar for mission work. Yours in faith and hope. Sandusky, Mich.

From Bro. Landon.

DEAR BRO. PATON:—I shall not be able to be at Battle Creek at this time, by reason of severe drouth causing unavoidable work and care at home. The drouth, however, we hope, is broken, and the needed rain is coming.

I enclose a little mite for the work as may seem most appropriate. I have nearly recovered from my accident of a year ago, and am feeling pretty well.

I notice from the last HOPE that one who was wont to be with you will not be there. I remember with pleasure her hospitality and kindness at Buchanan. She will be missed here below, but I trust our loss is gain to her. Remember me to Bro. Mead—that I sympathize wlth him. I am rejoicing in the truth, firmly believing in the restoration of all things.

Hoping you will have a very profitable meeting, and with love to all, I am yours as ever. Russell, Kansas.

From Sister Mercer.

DEAR FRIENDS:—I am thankful for the HOPE so kindly sent me, and for the truth made so plain to poor stupid mortals. I earnestly pray that you may all be enriched with wisdom, love and power. Your sister in Christ. London, Canada.

From Sister Doolittle.

GREETINGS to the representatives of the Larger Hope assembled in the General Meeting. I am rejoicing in the love of God in Christ Jesus our Lord, and not to us only, but to the whole world. I have enjoyed the articles in the HOPE on Universal Reconciliation aud Restoration, and also on the Atonement. These views seem well supported by the word of God. May the truth be made known to the multitude of sad and fearful hearts, who are afraid to believe that Christ's death will be available to more than the few who accept him in this life. He gave himself a ransom for all, to be testified in due time. I am thankful for the assurance that the victory is his who laid down his life for us, and also for the whole world. Praise God, through the Lord Jesus Christ, that his victory shall be complete over Satan and all the powers of darkness.

May the blessing of God rest on the meeting. Your sister in the Larger Hope. Elyria, O.

From Bro. and Sister Pelton.

To the Larger Hope friends gathered at Battle Creek, Christian Greeting! We regret our inability to be present and enjoy with you the interchange of religious thought and the glad fellowship of kindred minds. May the meeting be inspiring and profitable to you all and cause each of you to be a blessing. Comstock Park, Mich.

From Bro. Keith.

To the Dear Friends in Convention Assembled at Battle Creek, Mich. How gladly I would be with you if the Father in Heaven had made it possible for me to do so; but I am neither financially nor physically able.

Some of you know that for a good many years I have been intensely interested in the subjects which are at the foundation of your gathering together. About forty years since, I began a course of Bible study, taking in new views of different subjects, and leaving behind old traditions, until I am entirely remodeled. Starting from the M. E. church, I found myself almost completely out of mystic Babylon, before I had discovered the invitation to "Come out of her, my people." I think that innate immortality was about the first mark of the Beast to be obliterated from my forehead, the trinitarian doctrine about the same time.

The Father did not allow me to stop there, but in a few years, brought to my attention the time measurements of the Bible. And being naturally a lover of mathematics. I became at once interested in the mathematics of the Bible, and soon mastered the Chronology and the related measurements, until when the beautiful system of parallels was discovered, I was ready for it; and since I have watched the development of facts which seem to corroberate the conclusions drawn from the system.

The "Larger Hope" view did not seem to come so easy for some time, but it is all so plain to me now, that I sometimes wonder that I had any difficulty in seeing it at once. Now I love the "Song of Moses, the servant of God, and the song of the Lamb," with all the intensity of my nature, enlightened by the "Spirit of the truth."

I trust that the Lord gathered you together, and that he is in the

midst of you, and that you will find it a very profitable meeting. Yours in a sincere love of the truth. Chicago, Ill.

From Bro. Anthony.

Noting the resolution passed at the last annual meeting of the Larger Hope Association, I beg to state that I wish to remain enrolled as a minister of said Association.

Trusting that the annual meeting of the Association will be beneficial both spiritually and materially to the believers in general, and regretting my inability to be present I beg to remain as ever your brother in Christ. Portland, Ore.

From Sister Woodruff.

DEAR MR. PATON:—I hope the Meeting at Battle Creek will be satisfactory in every way. I enclose one dollar for the Association. With greetings and best wishes, Yours sincerely. Chicago, Ill.

From Bro. Veysey.

To the loved ones in the Lord assembled at the General Meeting at Battle Creek, Mich.

Grace and peace from God the Father, and from Jesus Anointed our Lord, the Son of the Father, in truth and love.—2. John 3.

It would have been very pleasant, and, I trust, profitable, if I could have been with you in worship, consultation and ministry. May God and our Lord by the Holy Spirit be magnified at every meeting, and make you all a blessing where you are received. Be sowers of the word.

I pray God to stir us all up to pray earnestly and believingly for the downfall of mammon, and the destruction of mammonism, the love of money, which is the root of all evils. I used to think the apostle was rather "stretching it," but, alas! this inordinate desire for obtaining and keeping money, has laid hold of professed followers of Him who said: "Ye can *not* serve God and Mammon. Lay not up * * treasures upon the earth, etc." Matt. vi. 19, 20–33.

It occurs to me that this has been a part of my message in former years; but let it come with more force and reality. The Lord deliver us from the spirit of mere selfish religion and lead us to pray more than ever for the poor, the working men, women (!) and children (!!) who, alas! are ground down, to put more filthy lucre into the pockets of the few.

I would like every family to send to J. J. Scruby, Dayton, O. for a copy of "The Home Slave; a Plea for Marital Purity," a little brochure, price 10c, or 3 for 25c, in postage stamps, or 5c if you mention my name.

Pray that God may purify our hearts, that is, our desires, and those of his dear children everywhere. The Holy Spirit magnify the Father and the Son in our daily lives that we may be blessings to others, saved and unsaved.

Enclosed find check for $8.00. Love to all. Psalm cvii. 1, 8, 15, 21, 31, 43—32. Your brother in the Hope. Toledo, O.

From Sister Busby.

DEAR BRO. PATON:—As the time approaches for the annual meeting, my thoughts turn to you and all the brethren and sisters who will he there. If I cannot be with you bodily, I shall be in spirit, and I hope you will remember in prayer the absent ones. The WORLD'S HOPE is all the preaching I have, and how I do enjoy its teachings. "They satisfy my soul as nothing else can do." Continue to send the paper to Brooklyn as usual. Brooklyn, N. Y.